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INTERNATIONAL BIBLE STUDY.

May 2, 1886.——*John* 4 : 5-26.

See last Guardian.

May 9.——,,——*John* 4 : 27-42.

WHEN the disciples returned from the town to the place where they had left the Master, they were surprised to find him talking with the woman. We may infer from this that our Lord was not in the habit of entering into conversation with women whom he might meet thus casually; that he was observant in this respect of rules of propriety that obtained in Palestine as in other eastern countries. But the disciples did not ask him why he conversed with her. The fact of her being a Samaritan may have had something to do with their surprise. The woman left her waterpot at the well and hastened to the town; under ordinary circumstances she would have taken good care not to leave her waterpot; but she was filled with the thought of the great news she had to communicate. Come see a man who told me all things that ever I did; is not this the Christ? Many since her day have had their past life unveiled to them, and the corruption of their heart made bare, and have drawn the same inference, that Jesus must be what he claims to be, the Son of God, the Christ. Men get confidence in a physician when he begins with a correct diagnosis of their state.

The people of the town were led by her report to go forth and see the one who had so impressed her. She spoke as one who felt that she had made a most important discovery, and her animation and interest communicated themselves to others. Let him that heareth say, Come. What she had heard from Jesus was sufficiently humiliating, but this did not hinder her from giving her testimony. They might have thought her past unworthy life a reason why she should not become a messenger of the Gospel; but happily the people did not allow themselves to be offended thus. For whom is a Saviour if not for the sinful?

The disciples of Jesus wished him to partake of the food which they had brought. But Jesus expected the message of the woman to bring forth fruit, and he said, I have meat to eat that ye know not of. He explained himself by adding, My meat is to do the will of Him that sent me and to finish his work. This corresponds to the saying, Man shall not live by bread alone but by every word that proceedeth out of the mouth of God. The believer lets God choose for him, and decide the order in which blessings are to be received. Our dinner will not profit us, if the will of God for that moment is thrust aside or made to wait. Jesus never forgot that he was Sent, a Messenger, commissioned to convey the mind of his Father to men. The disciple, perfected, shall be as his Master, his appetites so subordinated and regulated that the present will of God is meat to him. "To finish his work." This embraced the preaching of the Gospel to heretics and Samaritans.

"Say not ye, There are yet four months and then harvest." We may easily mistake, in calculating the periods required for the spread of the Gospel. If the Lord of the harvest is with us, the earth shall yield her increase, according to our faith, with unexampled rapidity. Jesus sees the fields white already to the harvest, sees a crowd of white-robed Samaritans coming to hear the word of life. The disciples of Jesus would have thought it necessary to get these heretics convicted of their sin and alienation, and embrace the truth as held by Jews, and then avail themselves of the Messiah's help; but Jesus knew of a better way; life in Christ first, and then the fruit in a holy deportment and correct creed.

"He that reapeth receiveth wages, and gathereth fruit unto life eternal." Christ's gain is the believer's gain; the gathering of souls into the kingdom of God is a joy to him because it is a joy to Christ. Christ says "that my joy may be fulfilled in them." May we learn to find our joy in Christ's joy, and then it will gladden when others are used for the salvation of souls. The sower and the reaper may rejoice together instead of entertaining a feeling of rivalry, as to who has had most to do with the result. The Lord sends some to reap where they have bestowed no labour. Other men laboured and ye are entered into their labours. This visit to Samaria prepared the way for that which is mentioned in Acts 8.

Many Samaritans received the testimony of the woman and believed on the Messiah. And they came to Jesus and besought him to tarry with them, and he complied with their request. And many more, hearing him discourse, believed on him, and said to the woman that while her testimony had been useful to them, their faith was not now dependent upon it, for they had heard him, and know him as indeed the Christ, the Saviour of the world. Saviour of the world! Not merely of Jews or Samaritans. Here was a truth that even the Jews had not grasped. Here we have Scriptural evidence of the value of the believer's testimony, even when the believer is a woman. We read in the 86th Psalm, the Lord gave the word, and great was the company of the women that published it. (Heb. and R. V.) Women were the first evangelists, the first to announce that Jesus had indeed risen from the dead. The woman whose issue of blood was healed, was required by our Lord to bear her testimony in public, and she thus came to the help of the faith of Jairus.

Happy are they who having heard the testimony of others to the saving power of Jesus, are now in a position to say, We have heard him ourselves, and know that this is the Christ, the Saviour of the world. We know him by our own experience of his saving power, and we know that the grace that saves us is equal to the demands of all mankind.

WEEKLY REVIEW.

—WE quite agree with the remark that we see made, to the effect that it does not become us to laugh at the preposterous English sometimes used by Natives of this country, seeing that it is the faulty character of the instruction given them in English, by Englishmen, that is to be blamed for the stilted, pedantic and extravagant language that they affect. They learn English as English youths learn Latin, though the latter do not, as a rule, propose to learn to speak Latin, but simply to be able to read it. There is a great difference between the English of ordinary conversation and the English of Johnson and Addison, Milton and Shelley. The young men of this country should be taught first the oral English and be grounded in this, and then be led forward to the knowledge of the English classical writers. We would extend the application of this remark to the study of languages generally. We take hold of them by the wrong end. The rules of grammar may well tarry till we have learned 1,000 common words and one or two hundred ordinary phrases. In what are called polished writers, words and constructions abound that are never heard in ordinary conversation. Little children pick up languages with great facility, because they learn the names of the things in which they are particularly interested, and learn to express very simple ideas about these, and on this basis they gradually rear the knowledge of the language, not losing their zest by having things foreign to the sphere of their thoughts brought before them prematurely. At a certain stage, grammar, especially if stripped to a great degree of its technology, will be easily picked up. Very different indeed is the course ordinarily pursued in our Indian schools and colleges, and it is not at all surprising that many Indian youths should use the language which they find in the books put into their hands, and use it clumsily, as David was embarrassed by Saul's armour. Under these circumstances it does not seem altogether fair to ridicule their English. The surprising thing is that so many of them attain to such an admirable knowledge of it as they have.

—A NEW name demands our attention, and commands it; that of Abdul Ali, Emir of Harrar, who has taken good care to make the world notice him, by murdering all the members of the Scientific Expedition sent by the Italian Government to the Somali country, and by destroying the remnant of the Egyption force left in that country. A contemporary reminds us that this person

owes the position he now occupies, to Major Hunter, who took him from a life of retirement at Aden not long ago, and clothed him with the power he possesses, with arms and instruction in drill for his troops, and six cannons. It is strange how some of our political men deceive themselves as to the friendliness and reliability of Mussulmans, when the spirit inculcated by the Koran towards Christians and other Non-Mussulmans finds so many ways of exhibiting itself. What seems to the Christian treachery and murder, commends itself to the pious Mussalman as an act of religious service.

—We are glad to be informed that in the recent Examination at the Government Medical School, Agra, Miss Minnie Quinn of the Am. Mission, Bareilly, was first, and Miss Alice Adil Masih of the Baptist Mission, Delhi, second; they entered the school a year ago. There were 18 female students in the class.

—The Calcutta Missionary Conference had recently up for consideration the question, Should the study of the Bible be compulsory in Mission Schools and Colleges? Baboo J. G. Shome read a paper sustaining the negative, Mr. R. N. Macdonald, Mr. Jani Ali and Mr. Milne followed maintaining that the study of the Bible was indispensable in Mission Schools, and Baboo Kali Charan Banarji would make it optional. The word compulsory is ambiguous, and may mislead. Every parent is free to send his sons to what school he chooses, but he is not free to determine the curriculum of study to be followed in the school to which he sends them. The directors of the school determine the curriculum of study. It would be a strange thing if the scholars were to be asked by the teachers if they would attend the grammar class or the class in mathematics. In every school the studies are compulsory; but there is no compulsion on persons outside to send their children to this or that school. There are indeed universities in Germany where lectures on various subjects are given, and where the students are at liberty to attend what lectures they like; but no one proposes to introduce such a system into India. Certainly, Mission Schools are not organized on such a basis.

—We commend to the notice of our readers the cheering letter of Rev. H. P. Badley, giving an account of the great work at Gonda. We are asked by him to state that the new edition of the Missionary Directory is now in press and will—it is hoped—be ready at an early day.

—The great Powers, generally so hesitating and many-minded, are unanimous in the question between Greece and Turkey, and have let Greece know that if she lifts a finger against Turkey she will find them all arrayed against her. France may badger the poor Malagasis, what is that to them? but when little Greece makes the Porte uncomfortable by arming for the recovery of territory which these very powers (at Berlin) declared to be hers by right, they send their combined fleets to the Piraeus. How chivalrous! The government of the Porte, from a constitutional point of view, is among the worst; that of Greece among the best; no matter. Greece seems disposed to refuse the summons of the combined powers to disarm.

—The Premier's speech on the evening of April 8th, three and a half hours in the delivery, was telegraphed to all the principal points of the United Kingdom the same night. It is calculated that a million of words were telegraphed that night, equivalent to 500 columns of the *Times*.

—The Rev. Wm. B. Osborn, who was in India for some years in connection with the S. India Conference, and is well remembered by many in the Bombay and Madras Presidencies, has been called to pass through a very severe trial. He used often when in this country to be speaking of his boy at home, his son Elbert, then pursuing his studies in Pennington Seminary. After finishing his course of four years study in the Seminary, Elbert went to College. This young man of singular promise has been drowned at sea. At least that is the presumption. He was on board the Str. *Idlewild*, stranded near Stamford, Conn. Feb. 27th. He, with others, left the wrecked steamer in a life-boat which drifted out to sea and has not been heard from. Several bodies have been found: We have a letter from Mrs. Osborn written March 20th, about three weeks after the disaster. When she wrote Mr. Osborn was away, trying to recover the body or get some trace of his son. It is just possible that young Osborn may have been picked up by an outward-bound vessel, and may yet be heard from; but every day lessened this faint probability. Mrs. O. says: "This is the most terrible affliction Mr. Osborn has ever known, but he is wonderfully sustained." Young Elbert was an ardent Christian when in the Seminary, and the father was often cheered by the tone of his letters. We commend to the sympathies and prayers of our readers, Mr. and Mrs. Osborn.

—Mrs. Osborn (formerly Miss Drake) is keeping up her Hindustani and Marathi, so far as the care of her children and other duties will let her. The Missionary Training School is prospering, but want of accomodation has hitherto stood in the way of receiving many of the applicants. They were expecting shortly to move into a larger house. About thirty had expressed a wish to enter. Says Mrs. O.: "Our faith has been stretching out for the purchase of a larger property of which we have the written refusal until September 1st next, cash price $25,000. There are large brick buildings on the ground ready for occupancy which would accommodate scores of young men, with 50 acres of good land. For the young men it has been our plan to have different industries taught, as well as the course of study marked out in my Circular. We are simply waiting on God and shall endeavour to follow His guiding hand." Three young ladies are now studying Hindustani with her, and are getting on well.

—In the M. E. churches of America there has been for some time a great effort to bring up the annual contributions to Missions to a million dollars. One of the most popular men in these churches is Chaplain McCabe, and he has very specially devoted to himself to this endeavour. He fell short of the amount last year but hopes to attain it this year. Considering that the M. E. Church, North, has nearly two million members, a million of dollars a year does not seem a very quixotic sum to aim at. We always feel when these great efforts to induce people to give money to the cause of Christ are put forth, that it would be better to strive that Christians may understand better the treasure they have in Christ and secure for them such an increase of faith as to cause them spontaneously to give their substance for the cause of Christ or the relief of the poor. We find in the New Testament one effort made to induce the churches to give liberally for the relief of the famine-stricken in Judea, but Paul expressly stipulates that nothing shall be given grudgingly, and that Christians should first give themselves fully to the Lord. When a man reaches the point in which he can trust God for the supply of his future temporal needs, he generally finds that there are present needs of others more imperative than his own future possible needs. What is wanted is that Christians should get where self-gratification is of very little account, and more satisfaction is felt in the outlay of money or time or thought for the advantage of others than for one's own comfort. Many a Christian merchant will gladly accommodate another merchant with a sum of money, knowing well that this friend will more than requite him when his own time of need comes, who yet fails to understand that the Lord Jesus will give a hundred-fold for any sacrifices made on account of his people or his cause.

—The *Subodh Patrika* gives us the substance of a Lecture delivered recently at Indore by Baboo Pratapchandra Muzumdar, beginning as follows:—

The future religion of India is an anxious thought with those who seek the welfare of their countrymen. Every thoughtful person has his own theory about it. I will attack no one. I have laboured in the field of religion for nearly a quarter of a century now. Still my principles have not arrived at a finality. Religion is an endless search and endless discovery. The more we get the more we want to get. There is no end to the creation of the world. New laws are being discovered, new planets in the course of formation.

It would be a strange thing if a man were to send a ship to sea, well-appointed, with crew, officers, captain, charts and manifold appliances, without instructing any one on board as to the place of destination, the course to be followed, the means of navigation, leaving the people on board to work out the knowledge of these things for themselves as they best could. They need to know at starting just whither they are to go, and how they are to get there; what should be the ship's course to-day, to-morrow and every day. If a man hires a servant, the servant wishes to know at once what the master expects from him that he may proceed to do it. The idea that we are to spend our days in dubious efforts to find out the character of God, his purposes toward men, his will regarding us; that he should make us so wonderfully, endow us with such faculties, and leave us ignorant of what we are to do with our faculties, is simply inconceivable. Religion is another word for obligation. Is it for the sinner to find out his obligations? We reckon not. The mystery, the doubt, the uncertainty have place when man departs from God. Jesus Christ speaks very differently from this lecturer, saying unto us, While ye have light, believe in the light, that you may be the children of light,

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—At Varsova, in the neighbouring island of Salsette, in the parish church, (Roman-Catholic,) Sept. 28, 1884, the Vicar by order of the Vicar-general published an interdict by which M. F. de Souza was forbidden to enter the church in his life-time, and was interdicted from sacred burial after his death, for having disobeyed the Vicar and conducted himself arbitrarily at the funeral The Archbishop has, however, admitted that the interdict was issued to accomplish a certain end, viz. to cause Mr. De Souza to give up certain books and funds, an end, which, it seems to us, should have been pursued in a civil Court. The parishioners claim the right to appoint the churchwarden and treasurer; the Vicar denies that they have this right. Mr. De Souza sought to recover Rs. 10,000 as damages, but Justice Scott awarded him only Rs. 100. His Lordship said that the position of Portuguese Roman Catholics in British India cannot be placed higher than that of a voluntary association.

A WONDERFUL WORK IN THE GONDA VILLAGES.

A wonderful work of grace is going forward in the Gonda villages, where the well-known missionary, Rev. S. Knowles, is spending a month in camp. Early in April Mr Knowles, accompanied by a number of native preachers, attended the Tulsipur *mela* near the Nepaul border. Much interest was manifested and no less than forty persons expressed their willingness to be baptized: the priests, however, put forth every possible effort to counteract the teaching of the missionaries, and only two men were baptized. At the close of the fair most of the native preachers returned to their several homes. Mr. Knowles took two with him and pitched his tent a few miles away near the frontier, at the foot of the Nepaul hills. His preaching here has been greatly blessed of God: *village after village* has cast away its idols and accepted Christ; men, women and children being baptized. The following statement gives a summary of the work already accomplished:—

1. April 15, Bankatiya,	30	persons:
2. April 17, Bhagwanpur (No. 2)..	60	„
3. April 18, A hamlet (*Purwa,*) ...	11	„
4. April 19, Busharh, ...	87	„
5. April 20, Jhokiwa, ...	64	„
6. April 21, Phungi, ...	73	„
7. April 22, A hamlet (*Purwa,*)...	17	„
8. April 23, Bhauri Sal, ...	47	„
Total...	389	

In addition, prior to the 15th, Mr. Knowles had baptized 19 persons in various villages, making 408 in all.

"Praise God from whom all blessings flow!"

Mr. Knowles has been too busy to do more than send a few lines (for the *Star of India*) each day: no doubt in a short time we may hope to have a full account of this wonderful work: meantime perhaps a few words from the writer, who while stationed at Gonda visited these villages in 1877, may be of interest.

The 389 people mentioned above are *Tharus* (or Tárus) an aboriginal tribe inhabitants of the Tarai or jungly belt of land skirting the foot of the Himalayas, and bordering on Nepaul. For years our Mission has been endeavouring (as mentioned in Dr. Thoburn's "Missionary Apprenticeship," Pp. 78-87), to open work among these hardy, prosperous, simple-minded people, but we have not as yet had any marked success. Now and then one or two converts have been gained. I cannot say how many of these interesting people are found within our Mission-field, but the number is quite large, as this *Tarai* belt stretches along the North and East of our field several hundred miles. It is to be hoped that the work will continue to spread through the entire belt until tens of thousand shall have accepted Christ. Those baptized are of the *Dangwariya* tribe.

The region in which Mr. Knowles is labouring is a populous and fertile one: as a rule the jungle has been cleared and the land is cultivated, yielding immense harvests of rice. An active trade is carried on with the people of Nepaul. The last-named village, Bhauri Sal, is very near the border. As Nepaul is closed to Europeans (and to Christianity) the missionary will not be able to enter it (the writer was once sent back into British territory for doing so), but with his tent pitched on the safe side of the boundary line the Nepaulese will be able to cross over, hear the preaching, and let us pray be baptized in large numbers; to go back to their beautiful and picturesque country to tell the story of salvation.

Mr. Knowles, as the readers of the *Indian Witness* and those otherwise acquainted with him are aware, is an enthusiastic advocate of "instantaneous baptism;" in the past three years he has baptized several scores of converts in the villages of his large field, the most of whom are doing well, and some of whom are wholly engaged in doing the Lord's work, living as before in their villages. We are not surprised to hear of this great work of grace: it is doubtless but the beginning of better days: we only hope that Mr. Knowles's zeal and faith may be infectious.

Many interesting incidents are no doubt happening in connection with this work: some of these, it is to be hoped, will be reported by and by for the encouragement of other workers. In Bhauri Sal, the *chandri* (head-man) pitched the Mahadeo-stone out of the village, saying, "We are now disciples of Jesus!" Many idols have doubtless been cast away: O, that they all might be "*utterly abolished!*"

Of the two native preachers assisting Mr. Knowles one is a new convert—Jhandula Masih—baptized only a couple of years ago, but a most earnest worker. He is a *guru* among his own people and has many disciples. He is a happy case of "instantaneous baptism," and we rejoice to know that he has found in the Holy Spirit such a perfect teacher.

Mr. Knowles writes that primary schools must be opened at once among these people; and other native labourers both men and women will be immediately sent out to the new field. Our work in Oudh is so full of interest at every point—in cities and in rural regions—that it is almost impossible to find any labourers who can be spared. We trust that many of these new converts may be specially blessed and anointed of God as leaders among their own people.

The readers of the *Guardian* will certainly join us in rejoicing over this great victory and in praying for these new converts. May the hundreds speedily grow into thousands!

B. H. Badley.

Lucknow, April 26th.

NOTICES OF BOOKS AND REPORTS.

Rajamarg. (*The Way of the King.*) Marathi Monthly. April. Vol. I. No. 1. 12pp. large 8vo. Issued by the Society for the Spread of Holiness. Contents: Editorial Notes; Need of Revival; Salvation; A Short Sermon on Entire Sanctification; Religious Experience.

We are favoured with the following: Report of the Sindh Mission of the Ch. Miss. Soc.; Report of the Tittuvilei Mission, S. Travancore; Report of the Wesleyan Mission in the Mysore Province; Minutes of the Ladies' Missionary Conference of the M. E. Church in S. India; Report and Minutes of the Woman's For. Miss. Soc. of the M. E. Church, N. India Conference.

We must reserve these for future notice.

"*India's Young Folks.*" Published every alternate Thursday at the Methodist Publishing House, Lucknow. No. 2. Somehow we missed seeing the 1st number of this paper. It is nicely illustrated, and the conductors are evidently bent on making it attractive and profitable to the young. Price, Re. 1½ a year (postage included); for ten copies, Rs. 10.

The Bombay Guardian.

SATURDAY, MAY 1, 1886.

THE LANOWLI CAMP-MEETING.

There has been the usual gathering of Christians in the grove at Lanowli during the Easter holidays. It was the Rev. William B. Osborn who initiated this annual festival in 1878, and such marked blessing was enjoyed by those who then came together, that they have been since unwilling to discontinue it. The grove is all that could be wished. We are never weary of sounding its praises. The vegetation is truly remarkable. There are noble trees in phalanxes, lifting their over-canopying branches on high, and there are stalwart creepers linking the trunks together and performing the most fantastic movements as they go from tree to tree and branch to branch. It is a perpetual mystery to the observer how these creepers managed to begin these fantastic movements. Here the tents are pitched; the large tent in which the services are held; the mess-tent; and the tents for the accommodation of visitors. These tents are hired for the occasion and brought from Poona. Some of them are occupied by families, and others by individuals, sometimes eight or ten in one large tent. The meetings began on Wednesday the 21st and continued till Tuesday, the 27th. There was daily a prayer-meeting at 7½ a. m., a preaching-meeting at 11 a. m., vernacular services at 5 p. m., preaching at 7½ p. m. Besides these there were meetings of children, of sisters, of preachers, of Native Christians; and after the three principal meetings of each day, there were after-meetings. There were present the following ministers: Dr. Fraser, Messrs. Blackstock, Jacobs, Baker, Robbins, Thoburn, Stephens, Bruere, Richards, Ward (of Berhanpore,) Scott, Fawcett Shaw, Clarke and Dr. Stone. Two or three of these were only present for a day or two. Not so many sought the Lord in this year's meetings, as on some previous occasions, but it was a common remark that the Spirit of the Lord was powerfully present in bringing home the truth to the hearts of Christians, and in stimulating faith and prayer. They came from many different points: from Bombay, Poona, Lanowli, Egutpoora, Baroda, Ahmedabad, Hyderabad (Deccan,) Goolburga, Bellary, Madras, Ahmednuggur, and other stations. Mr. Sumuntrao Vishnu, Mr. Namaje Powar, Mr. M. Aaron, Rev. Mr. Dnyanoba and other Native preachers were present. There was every day a march through the bazaars and streets of the Native town, with music and singing, introductory to the vernacular preaching in the text. Large numbers

gathered to these meetings and listened with evident interest to the exhortations addressed to them. Some soldier brethren were present. There was not so much demonstration in the way of loud cries and ejaculations, and simultaneous prayers as at some previous meetings, when some seemed to think that Christian liberty was not compatible with control of the feelings; none the less the Spirit of God was powerfully present, and the meetings were often so long continued as to run into one another. Twenty or thirty or more would take part in every meeting, in the way of exhortation, testimony, confession, thanksgiving and prayer. Perhaps the most profitable meetings were the after-meetings, when there was free interchange of thought, and many important subjects were looked at from different sides, leading to a definite understanding of what we should pray for. Colonel McCausland was present and conducted one of the services. The entire expenses of the encampment were easily met by the voluntary contributions of those present. There was great unanimity of sentiment; no clashing or jarring, even where somewhat different conceptions of some truths were entertained. From day to day the meetings were increasingly profitable and interesting. On Tuesday the last day, Dr. Fraser preached on John 7: 37-39 and afterwards there was a conference and prayer-meeting that lasted more than two hours. The subject was, What are the attestations of the Gospel that we are authorized to look for? The opinion was expressed that the preacher of the Gospel was authorized to look for such attestations as were fitted to convince men that Christ is at the right hand of the Majesty of heaven, and that it was owing to the want of faith that they were not witnessed in modern times. Very much was said on both sides of the question, and the testimony of Scripture was abundantly adduced. We believe that all who were present found this conference profitable. A considerable number made up their minds that they would continue to wait upon the Lord in prayer that the Lord would bear testimony to the word of his grace in these days as in Apostolic days. What led to this Conference was a remark made the previous day by a speaker to the effect that he was filled with the Spirit so far as the gratification of his own personal needs was concerned, but not in such sense that rivers of water flowed forth from him, according to the promise. Several responded to this recognizing it as the great desideratum for the church that rivers of living water should proceed from her. Three or four brethren thought that Scripture spoke disparagingly of miraculous works, and thought it a mistake to suppose that this kind of testimony was needed in these days. We will not at present enlarge this report but may perhaps at another time undertake to give an account of the arguments advanced to show the unreasonableness of looking for miraculous attestation of the Gospel, and of those that were advanced in reply. One of the last words uttered was this, that the faith of all believers under the New Dispensation rested primarily upon a physical miracle, the resurrection of Jesus from the dead; and when we go with the Gospel to the heathen we ask them to believe in this physical miracle wrought 1840 odd years ago, and in this view it does not seem strange that He who has all power in heaven and in earth should give them such displays of his divine power as may be level to their apprehensions.

The meeting closed on Tuesday evening after a discourse by Dr. Stone from Numbers 23: 23, and an after-meeting conducted by Mr. Scott of the Faith Mission, and the usual processional march round the camp. There were about a hundred who joined in this procession, walking two by two, with lanterns, singing as they walked, returning to the tent and then shaking hands with each other. The text for the year was given out, viz: "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not," Jeremiah 33: 3. The blessing was pronounced, but many still lingered singing some of the beautiful hymns of our modern Zion.

THE TWO-FOLD EFFECT OF THE GOSPEL.

ISAIAH has been called the evangelical prophet, because there is so much of the Gospel in his writings. We refer particularly to the later prophecies beginning with ch. 40 and going on to the end of the book. "Comfort ye, comfort ye my people," is the key-note. This portion is wonderfully replete with promises and invitations and gracious words, intermingled with notices of the sufferings, humiliations and death of the atoning Messiah. In the 6th chapter of Isaiah the prophet is favoured with a vision of the Lord of Hosts, which John, in the 12 ch. of his Gospel, says was a vision of the glory of Messiah; the seraphim shield their faces from that glory while they look to a time when it shall fill the whole earth. The prophet is overwhelmed with a sense of his unworthiness and of the impurity of his homage, but a live coal from the altar purges his lips and inspires him with confidence. The question from the throne is, "Whom shall I send, and who go for us?" Who shall bear to sinful men the message of the Gospel? The seraphim know instinctively that they are not fitted for the work, and make no reply. But the prophet, now that he is in harmony with Him that sitteth on the throne, and is assured of his co-operation, says, "Here am I, Lord, send me." What he had seen of the majesty of God, what he had experienced of his love in the cleansing of his heart, and what he had learned of the final result of Gospel-preaching, the whole earth full of the glory of God, nerved him for the office. But what we consider very notable is the announcement that is now made of the effect of the preaching of the Gospel.

"Go and tell this people, Hear ye indeed but understand not; and see ye indeed but perceive not. Make the heart of this people fat and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears and understand with their heart and convert and be healed."

It is remarkable that this passage is quoted no less than six times in the New Testament, and used in every instance to describe the effect of the preaching of the Gospel. In Matt. 13 our Lord says, in exposition of the parable of the Sower, Unto him that hath shall be given and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. His words were parables (problems, mysteries) to those who were not disposed to yield to them. He then quotes the words addressed to Isaiah, just mentioned. The evangelist John, reviewing in his 12th chapter our Lord's ministry in Jerusalem, finds an explanation of the sad fact that the people generally had not believed in Jesus, in the prophetic words of Isaiah. When Paul was a prisoner in Rome, he invited the Jews of the capital to assemble at his hired house, his place of detention, and hear what he had to say concerning Jesus the Messiah. At the close of the day's discussion, he pointed out to them that their unbelief was predicted in Isaiah; "Ye shall hear and not understand."

From this it is evident that whenever and wherever the Gospel is faithfully preached, some are converted and constituted witnesses for God in this world; and others are not merely not converted but are hardened in the sense that they become less sensitive to the voice of God in the word of God. It was distinctly perceived by Him who commissioned his servants to preach the Gospel to the nations of the earth, and emphatically stated by him, that these two results would follow from the proclamation of the Gospel; the salvation of some, the hardening of others. This prophecy is fulfilled throughout Christendom this day. A portion, a minority, hear the word of God and keep it; a larger portion hear the word and are hardened by it. To the former, more and more blessing accrues; the latter solidify (so to speak) more and more, become less and less salvable. In other words the Gospel is to some the savour of life unto life, to others the savour of death unto death.

The prophetic words had reference first to the effect that the preaching of the Gospel of Isaiah would have upon the Jews. Jeremiah saw the fulfilment of the prophecy when the invincible hardness of the people caused God to give them into the hands of their enemies to be deported. Much more would this hardening process go on among those who should hear the Gospel in its integrity, preached after the ascension of Christ. And has it not been so? They who have been from childhood familiar with the teachings of the Gospel, without submitting to them, do they not become less and less sensible to the claims of the Gospel, less and less susceptible to conviction of sin, less and less affected by the warnings and denunciations of the preached word? What is it in the Gospel that produces this effect? Why, the very grace that bringeth salvation to those who yield to this grace. It is the manifestation of the kindness and love of God the Saviour, the exhibition of his readiness to receive and forgive all who come unto him, the meekness and lowliness and gentleness of Christ, the gracious promises and invitations,—all this is abused by the people who refuse to yield, and is made to minister to their feeling of security.

The law came by Moses, but grace and truth came by Jesus Christ. The law is the setting forth of God's authority; it is the King addressing the subject or those who ought to be his subjects. But grace is the free, unmerited offer of pardon and everlasting life to the unworthy. Grace, in the Gospel scheme, is, however, associated with

truth; grace and truth come by Jesus Christ; the grace of God in the heart that receives it, puts the truth of God, that is, his will, on the throne, and thus the law of love to God and man is written on the heart. But they who hear without submitting, divorce grace and truth, and accept of the mildness and gentleness of Christ as a reason for not repenting, not fleeing from sin, not fearing the judgment of God. The apostle Paul recognized this truth in his ministry among the Jews, (Acts 28,) and in his ministry among the Gentiles, saying: To the one, we are the savour of death unto death; to the other the savour of life unto life. Well may he explain, Who is sufficient for these things? If our Gospel be hid it is hid to them that are lost. And it is with reference to the effects of the Gospel among those who hear it and have knowledge of it, without submitting to it, that he uses the language, Men shall wax worse and worse, deceiving and being deceived.

How solemn is the responsibility of those who proclaim the Gospel among the heathen. The grace of God that bringeth salvation, may be the means of liberating those that hear, from the fear of God which more or less influences the heathen, finding expression in various penances and acts of self-denial and efforts to do right, without bringing them under the power of the Gospel. The hardening process specified in Isaiah's commission may be witnessed in heathen lands, among many, while some find eternal life through the same Gospel. Of what infinite moment is it that the Gospel in its integrity, in demonstration of the Spirit and of power, with attestation from on high, be proclaimed by the servants of the Lord of Hosts?

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

"THE GOSPEL IN ALL LANDS."

SIR,—The well known missionary periodical of this name, edited by the Rev. E. R. Smith and published monthly at 805, Broadway, New York City, not only holds its own but is constantly growing better. The March number lies before me as I write and is so full of good things that I am tempted to speak a few words in its favour, hoping thus to give others the pleasure of obtaining a real first-class publication.

This periodical is *sui generis*. It is published in magazine form, with a large open page and is beautifully illustrated. Each number is devoted to some special country, and besides has missionary news from all parts of the world. It warms one's heart to read of the attractive work in Japan, the promising outlook in Corea, the hopeful fields in Africa, etc. The magazine can be well used among our Native Christians, to assist in preparing programmes for missionary concerts, etc.

The magazine has recently been enlarged and the foreign postage increased from 24 to 36 cents. By a special arrangement the price to all missionaries in India is one dollar per year, or with postage $1·36, equivalent at the present rate of exchange to Rs. 3-8-0. Any missionary sending this amount to the writer (or $1 36 to the publishers at New York,) can have this excellent monthly sent to his address. Quite a number of names have already been sent forward: doubtless there are others who would like to subscribe. To those not missionaries the price in India is Rs. 4-12-0, per annum, post paid.

It is hardly necessary to add that I have no personal interest in the circulation of the magazine.

B. H. BADLEY.

Lucknow, April 20th, 1886.

A CONVERSION.

St. Luke, Chapter xix.

SIR,—Saint Zacchæus was added to the hosts of those whom Jesus has redeemed whilst he belonged to a class of persons who were notorious for extorting money by means of false accusations. It is written that he was the chief among that class and that he was rich. We may infer from these two facts and from the Master's words in verse 10 that the man was a clever scoundrel; but

"Down in the human heart crushed by the Tempter
Feelings lie buried that grace can restore"

and Zacchæus sought to see Jesus Who he was. Note well the way in which our dear Lord dealt with this sinner. He did not tell him that he was unfit for His holy presence. The man who knows that he is a sinner knows that. The Lord looked upon him and said, Zacchæus, make haste and come down; for to-day I must abide at thy house. Such is the royal way in which the King of kings and Lord of lords offers His Sovereign grace to the sinner, laying no burden upon him whilst he is still in his sins, but gently calling him to Himself. Mark what Zacchæus did, he made haste and came down and received Him joyfully. Here we may read between the lines and find the loyal answer to the loving call "My son, give me thine heart" which the Lord delights in. Now see the effect of the easy yoke and light burden of everlasting love upon a saint. Zacchæus stood up and told Him whom he could now call his Lord that he would give half his goods to the poor and that from the other half he would restore fourfold to any whom he had defrauded. I gi , he said, and I give back. The Master then told him salvation had that day come to his house, the salvation which means forgiveness of sins, full restoration to the place which God would have us take and keep, the place of His children walking in constant communion with Him and working out our salvation with the ready help of Him without Whom we can do nothing and Who alone is able to give us the holiness without which we shall not see Him.

Praise the Lord. He is the same yesterday, to-day, and forever.

On board the Parramatta. X
12th April, 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

GRANT ROAD M. E. CHURCH.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Wednesday, 7-45 p. m.

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

MARINE ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Marine St. Hall, 3 30 p. m.

A REQUEST.—Will some friend, who subscribes to the *Sunday at Home* and *Leisure Hour* and who does not care to keep the numbers after reading, kindly send them to the undersigned for the use of the boarders (Native Christian young men) of the Centennial High School, Lucknow? The numbers for 1885 would be welcome.—B. H. BADLEY, Principal.

WE are favoured with Rs. 20, contribution for April from J. J. T., Trevandrum, for the M. E. Church Aid Society.

CHILDREN'S DAY SERVICE

Instead of the Sunday School Session at 9-30 and Divine Service at 11 a. m., there will be a special Children's Service at 10-30 o'clock on Sunday, the 2nd May, at Grant Road Methodist Episcopal Church. The friends and guardians of the children are cordially invited to be present. A collection will be taken.

Epitome of News.

MONDAY, APRIL 26.

—*Bombay Gazette:* A brilliant assembly of European and Parsee ladies and gentlemen witnessed the distribution of prizes to the successful girls of the Alexandra Institution on Saturday last. The proceedings took place in the pretty school premises known as "Albert Hall," on the Esplanade. The Hon. Mr. Justice Jardine, who presided, delivered an address on the subject of native female education, embodying valuable hints from his experience of educational matters in Burmah; and Mrs. Jardine gave away the prizes. The arrangements for the accommodation of the visitors had been judiciously made.

—*Same:* Under the orders of the Government of India, more troops are about to be despatched to Burmah for the general pacification of the country and the suppression of the dacoits that infest the upper province. The Indian Government steamer *Clive* leaves Bombay to-day for Madras, for the purpose, probably, of conveying troops from that presidency for Burmah. From our own presidency, the 5th and 25th N. I. have been warned to hold themselves in readiness for departure for Burmah; and the Marine Department have taken up tonnage for the conveyance of these two regiments. The 25th N. I., now stationed at Poona, will leave Bombay on the 29th inst., and the 5th N. I., stationed at Mhow, will most probably leave on the following day, the 30th.

—It is stated that Captain Hayes has netted Rs 40,000 in four months by his feats in curing vicious horses.

—The Russian railway is now open for traffic as far as Dashakh, 50 miles west of Sarakhs. From Dashakh it will go *viâ* Kara Band (on the Tejan) to Merv, and thence to Chehar Jui on the Oxus, and on to Samarkand, Bokhara, and Tashkend. It will be finished to Merv in May next, and 4,000 Russians besides Turkomans are working on the section between Merv and Chehar Jui. Probably, this year will see the railway open as far as the Oxus, and Bokhara and Samarkand will be reached next year The Tejan is crossed on an iron bridge. It is not yet decided whether the Oxus is to be crossed on a pontoon bridge or by a steam ferry.

TUESDAY, APRIL 27.

—*Times of India*; Simla, 26: The Thibet Mission leaving next month will probably be composed of twelve European officers, the escort of 75 native troops and 300 followers.

—Extract: "People who indulge in jest at the expense of native sciolists would do well, contends a contemporary, to bear in mind that the system of education introduced into this country by the British is primarily responsible for the production of that class of persons. Instead of endeavouring to impart a manly tone of thought, based upon solid information, and the deduction of sound principles from established premises, it might be supposed that the prime object of the education given at English-conducted schools and colleges was to produce the widest possible discontent, and to turn out an army of pedants. What possible good can have been expected from teaching Indian youths to mouth the frothy speeches of Burke or Sheridan, or the revolutionary utterances of Fox? Was Johnson's style so pure or so unaffected, as to be accepted as a fair sample of the English language, or as the best suited for conversational purposes? Was the inordinate recitation of poetry the most advisable training for tastes not superior to the Oriental passion for flowery diction and impassioned exaggeration? No pains appear to be taken to rectify the mischievous effects on Indian youths of violent, and not infrequently seditious harangues delivered in Great Britain at times of great political agitation. The native lads who repeat the heated addresses of Irish orators are seldom acquainted with the circumstances in which they were originally delivered, and which constitute the only excuse for their excessive virulence. For such elementary instruction as can alone be given in the short time native students can spare for their English education, the most useful and suggestive text-books are without comparison, Hallan's Constitutional History of England, and Green's History of the English People. From these admirable works they could hardly fail to draw distinct ideas of the gradual process by which a great nation is built up, and the light of civilization conjured out of the darkness of barbarism."

—*Bombay Gazette*: Many will have heard with regret of the death of the Hon. Lionel Tennyson, the son of the Poet Laureate, though few could have expected that he would have survived. Before leaving England he had been in indifferent health, and he came out to India, partly with the object of escaping the rigours of an English winter and partly with the object of studying the country and people with a view to future usefulness. He had not long been in India when he received a severe attack of pneumonia accompanied with fever and derangement of the liver.

Wednesday, April 28.

—*Times of India*; Aden, April 26: Later advices from the Somali Coast state that the Emir Abdallahi has captured the town of Gildezza, situated about thirty miles to the east of Harrar. The Anglo Egyptian garrison, which numbered one hundred, were taken prisoners.

—Mr. Gladstone, in introducing his Home Rule Scheme, spoke for *three and a half hours*. We make the following extract from the conclusion of his address: Lastly, Mr. Gladstone, launching into general considerations, expatiated on the beneficial consequences certain to flow from allowing the Irish people the object of their desire—laws not merely good, but made by themselves. Irish nationality vents itself in the demand for local autonomy or self-government—(hear, hear)—general and pretty complete self-government in Irish, not in Imperial, affairs. (Hear, hear.) Is this, sir, an evil in itself? Is it an evil which we are to view with horror or apprehension? Is it a thing we are to reject, or to accept only with a wry face, or are we to await till some painful and sad necessity be incumbent upon the country, like the necessity of 1780, or like the necessity of 1793? Sir, I hold that it is not, it is not an evil. I hold that there is such a thing as local patriotism, which in itself is not bad but good. (Cheers.) The Welshman is full of local patriotism. The Scotchman is full of local patriotism. The Scotch nationality is as strong as it ever was, and could the need arise, which I believe it never can, it would be as ready to assert itself as it was in the days of Bannockburn. I do not believe that local patriotism is an evil, and I believe it is stronger in Ireland even than elsewhere. (Hear, hear) The Englishman is eminently English, the Scotchman is profoundly Scotch, and if I read Irish history aright, misfortune and calamity have wedded her sons to their soil with an embrace yet closer than is known elsewhere, and the Irishman is still more profoundly Irish. But, sir, it does not follow that because his local patriotism is keen he should be incapable of an Imperial patriotism. There are two modes of presenting the subject which I have argued. One is to present what we now recommend as good; and the other to present it as a choice of evils, and as the lesser among the varied evils with which, as possibilities, we are confronted. Well, sir, I have argued the matter as if it had been a choice of evils. I have recognised as facts, and as entitled to attention, jealousies which I myself do not share or feel. I have argued it on that ground as the only ground upon which it can be commended, not only to a mixed auditory, but to the public mind of the country, which necessarily cannot give minute investigation to all portions of this complicated question. But, sir—I do not know whether I may appear too bold—I in my own heart cherish the hope that this is not merely the choice of the lesser evil, but that it may be, and may be proved ere long to be, a good in itself. (Cheers.) And what is the answer to this? The answer, sir, is only found in the view which rests upon the basis of despair, of absolute condemnation of Ireland and of Irishmen as exceptions to the beneficent provisions which have made men in general, Europeans and Americans in particular, capable of civil duties; that the Irishman is *lusus naturæ*; that justice, common sense, moderation, national prosperity have no meaning for him; and that all that he can understand and all he can appreciate is strife and perpetual dissension. Well, sir, I am not going to argue in this House the monstrousness of that assumption. I say that the Irishman is as capable of loyalty as another man. (Hear, hear) If his loyalty has been checked in its development, why is it? It is because the laws by which he is governed do not present themselves to him as they do to us in England and in Scotland with a native and congenial aspect. (Hear, hear.) Sir, however this may be, we are sensible that we have taken a very important decision. Our choice has been made. (Loud Parnellite cheers.)

—A telegram from Mozambique states that the steamer *Abyssinia*, belonging to the British India Steam Navigation Company, and trading between Zanzibar and Mozambique, has been driven ashore at Melamo Point, and is expected to become a total wreck. No lives were lost.

—*Indian Witness*: Mr. Bruce's paper in the *Indian Evangelical Review*, on the Reptiles of the Marathi Bible, is more interesting than was his first, on the Birds. These papers will be of permanent use to translators of the Bible into all Indian languages; for they as nearly as possible identify the Palestine animals which are named in the Bible, and then point out the nearest corresponding Indian species; thus leaving nothing for other translators to do except to get the local name of the Indian species.

—Same; telegram from Lucknow: "A great work in the Gonda villages, among the tharus [Thakurs?] Besides nineteen other baptisms the Rev. Mr. Knowles, during the past week, has baptized four entire villages containing thirty, sixty, eleven, and eighty-seven people, 207 in all, men, women, and children. Work spreading. Praise God."

—In the same a correspondent mentions a gift of Rs. 500 at Secunderabad to the Widows and Orphans Fund of preachers of S. India Conference.

—*Indian Chr. Herald*: Mission presses, engaging the time of missionaries, to print trade circulars, and Zemindar's papers, is not our idea of what Mission presses should be. And Mission presses have been too much merely secular business ventures. Missionary societies were the pioneers of printing in Bengal as of other good things, but the day has long gone by when Mission presses are needed if they fail to render aid in printing and publishing Christian literature, not obtainable at non-missionary presses.

—Steam tramways are prospering in Italy. Six lines have been constructed from Turin into the provinces, four from Brescia and Alexandria, eleven from Milan. The concessions are very readily granted by Government, which goes even so far as to adapt the roads through the provinces to the tram lines. As the speed at which these trams travel is very moderate, there appears to be very little fear of accidents.

—*Overland Mail*; April 9: Rev. Francis Chenevix Trench, author of "The Life and Character of St. John the Evangelist," died on April 3 at Bursledon, Hants, having survived his younger brother, the late Archbishop Trench, exactly a week.

Mr. Childers in the House: Advowsons and presentations were, in fact, only a small part of the larger question of Church reform in respect of temporalities, to which sooner or later Parliament must address itself. The only reason that it had hitherto been impossible to get rid of the great abuses in connection with the distribution of the Church's income was that the patronage of large livings was pecuniarily valuable to the patrons. So long as advowsons or next presentations could be sold, there would never be any salutary and effective reform. Sales of livings must be altogether abolished, and short of that nothing would be satisfactory.

The labour riots continue in the States. The sheriff at Fort Worth, Texas, on April 3, broke the railway blockade and started with a goods train westward. Outside the town the train met a band of strikers on the track. The sheriff stopped the train, and with his force marched forward and commanded the strikers to disperse. Both sides were armed. The firing began with volleys from both parties. One man was killed; five others, including the deputy sheriff, were wounded. The strikers fled, leaving one of their number fatally wounded. The road is now finally opened to traffic. Great excitement followed this encounter. The merchants held a meeting and demanded that the railway should be unobstructed. The Governor of Texas ordered troops from various places to Fort Worth, where order has since been maintained. At Parsons, Kansas, it is reported that the trains are unobstructed: the military are guarding the town, and fears of trouble have passed away. The news from St. Louis is also satisfactory. The executive committee of the Knights of Labour are now arbitrating with Vice-President Hoxie at St. Louis, who offers to take half of the men back, declining further concession.

Thursday, April 29.

—*Times of India*: The negotiations concerning Egypt make but slow progress. The line of frontier which seemed settled months ago is still a matter for further proposals. The British Government insist on the withdrawal of the frontier to Wady Halfa, but Ahmed Mukhtar Pacha wishes to extend it further and run the railway to Akasheh. It has been decided that the British force shall not hold any of the Nile Valley beyond Assouan, but

except this little seems settled. The force of 12,000 men which has recommended itself to the British Government as sufficient to hold the country is considered not satisfactory by Ahmed Mukhtar. And he, moreover, wishes to have native officers; but with Araby's rebellion fresh in recollection, and in view of the necessity of having a settled order and arrangement in Egypt, the British Government will hardly withdraw their demand for the retention of their own officers. Rebellions cannot be suppressed every day, especially when they are followed by the lavish distribution of honours to the successful generals and admirals. The work of withdrawing the surplus force has been undertaken by the transport department of the Admiralty, and the arrangements have been published concerning the order in which the regiments are to embark.

—Lieutenant Stubenrauch, Commander of the German gun-boat *Cyclop*, has telegraphed to Berlin, from the West African Station, as follows :—"I have bombarded Money Bimbia, and have landed and destroyed the town. No one on board the *Cyclop* was injured. The Governor was present." Money Bimbia is one of the chief towns in the Cameroon District. It lies at the foot of the Cameroon Mountain, on the north bank of the Bimbia River (a tributary of the Cameroon River). A little to the north-west is the missionary station of Victoria, which, when the Cameroon territory was, in July 1884, taken under the protection of Germany, remained in the possession of England. There were at the time of the German annexation several factories in Bimbia, of which two only were in the hands of Germans, the rest being managed by English firms. The trade is insignificant, being almost entirely confined to palm oil. Palm kernels and ebony are exported in small quantities.

Friday, April 30.

—Deaths last week, 424.

—*Times of India* : The mysterious places of the earth are being rapidly opened out. The shriek of the railway engine is even now probably heard at Merv, and in a few months' time English and Indian readers will be supplied with graphic accounts of Lhassa, the true home of modern Buddhism, which has been closed to Europeans ever since Huc paid it a flying visit in 1846. For the Mission to Thibet which is to start at the end of next month we are indebted to the energy and perseverance of Mr. Colman Macaulay, and the Government have done a graceful act in appointing him our first envoy to the Tesha Lama. Mr. Macaulay is now in London making final arrangements with the Foreign Office as regards the Chinese aspects of the Mission, and laying in stores of presents to facilitate diplomatic intercourse at Lhassa. * * * Since the middle of the seventeenth century Thibet has been ruled by China very much as India is ruled by England. There is a regular Civil Service, and a foreign army of occupation 60,000 strong, as numerous that is as the British garrison of India, though the total population of Thibet is not believed to exceed 6,000,000. For the last two centuries the Chinese have repulsed every attempt to open Thibet to Indian trade. But now that we are neighbours on the Burmese frontier the Chinese are beginning to recognize the importance of a mutual understanding.

The Str. *Malwa* with English Mails, left Aden for Bombay, Wednesday, at noon.

—Brigade-Surgeon C. Joynt, M. D., has been placed on the retired list on a pension of £550 per annum.

Bombay Gazette ; Mandalay, 29 : Lieutenant Forbes, 11th B. I., was shot through the heart on the 21st, when returning from Myingyan, after rescuing a small convoy on the 20th.—On the 26th morning, before daylight, the dacoits rushed on Myinmoo, burning all the houses but three, and carrying off the elephants and ponies Our troops turned out and pursued the dacoits for five miles. The dacoits got up trees and fired down on the men. In the darkness and confusion Police Officer Aldworth shot his Burmese servant. Captain Badgley, R. E, and two Sappers were wounded. The dacoits had destroyed two bridges, thereby cutting our communications. On the 28th, Lieutenant Burrows and column attacked the dacoits at Zadaingshany 15 miles S. E. of Mandalay. The cavalry took the villages in rear, killing six dacoits. Subadar Shaik Bahalim, 23rd W. L. I., entered the village and captured 72 prisoners. A company of the 29th Punjaubis have gone to Myinmoo. Inside the city on the 29th morning many buildings were destroyed to the east of the Palace, undoubtedly the work of incendiaries.

Selections.

LITTLE CHILDREN.

THE REV. W. E. BOARDMAN'S LAST ADDRESS.

MATT. XVIII. 1-5.

In most instances, if there is hindrance or delay in our getting what we need (no matter what it may be), it is simply because we have not come to the position for blessing. Our Lord is with us, infinitely full of blessing. It is not only His glory, but His delight to do now, even more abundantly, just what He did when He was in the body amongst men. Now, what have *we* to do? I am sure we are always looking too high, beyond the mark. Not that we are looking for greater blessing than He is willing to give, for His measure is "exceeding abundantly above all that we ask or think," but we are not low down, and so we are not at the place of blessing. Our Heavenly Father speaks of us as children, and He applies blessing in connection with our taking the child's place—becoming children. He wants us to be very little children.

When the disciples were talking amongst themselves as to who should be greatest in the kingdom of heaven, our Lord called a little child to Him. The blessed Lord "over all, God blessed for evermore," seated at the right hand of power in the heaven of heavens, "above . . . every name that is named," just delights to have a little child sit by Him. Come to-day, beloved, be little children now, and sit by Him "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?" Where is that kingdom? Thank God it is *here*. Thank God, it also fills the heavens. "Who is the greatest in the kingdom of heaven" on earth or above?—Who? "Jesus called a little child unto Him, and set him in the midst of them (or, as in Luke ix. 47, R. V., "set him by His side"), and said, Verily I say unto you, Except ye be converted, and become as little children"—as *little* as a little child—"ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."—(Matt. xviii. 4.)

This is one of the beautiful Bible lessons about children to us as children. Our blessed Lord wants us to be little children, and if we are, we shall be no more than our Master. We shall not get down lower than He has gone, and we can never get higher than He is. When five thousand were born in a day (Acts iv. 4), after the healing at the gate of the temple, of the poor impotent man, who had never walked in his life, the apostles were persecuted and brought before the council. The council dared not condemn them, because of the people who had seen the wonderful works that God did by them, so they maltreated them as far as they dared, and then let them go, charging them not to speak in the name of Jesus. They went to their own company meekly meek as children. They were not now thinking, "Who is the greatest in the kingdom of heaven?" No it was, 'Who shall best serve the Master, and carry out His gracious, glorious purposes and plans in His work on earth?' 'Who shall most fully serve?' not, 'Who shall be greatest?' And they lifted up their hearts and voices to the living God (they had not to lift them far, nor have we), and said, "Grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of *Thy holy Child Jesus*." Certainly one of the beautiful things about the very little child, is its meekness in yielding its will to the mother.

JESUS IS A LITTLE CHILD IN WILL.

This is beautifully put in Psalm cx., where the Father says to the Son, "Sit Thou at My right hand, until I make Thine enemies Thy foot-stool. . . . . Thy people shall be willing in the day of Thy power, in the beauties of holiness, from the womb of the morning, Thou hast the dew of Thy youth." The dew of childhood is ever a sparkling gem in the character of our precious Redeemer and Saviour. He is the "holy *Child* Jesus" to-day. Heaven is not the place of great ones, but of little ones who are lowly enough to yield themselves, and let their whole will go utterly over to God,—lowly enough to take Jesus at His word. What did the little child do when Jesus called him? He came. What did he do when Jesus took him up? He let himself go; when He set him down at His side (Luke ix. 47), he let Him set him down by His side. Well, that is just what Jesus wants of us to-day. If we have gone on far enough to know that we do not know anything, and have come to where we can look up into the face of our living, loving, all-wise Saviour, and say, 'Lord, I don't know anything, Thou knowest all; teach me Thy will, Thy way; teach me just what to do, and how to speak,'—we have gone a good step towards the valley of blessing. We have just been singing—

'The Light of the world is Jesus.'

He is "the true Light, which lighteth every man that cometh into the world." And if He gives, and we take, light enough just to be little children, then we shall have more light, and He will teach us just the position to take; just how to ask and receive; just how to take the gifts with which His heart and hands are loaded to the very fullest extent of our needs. More than once we read of mothers who brought their children to Jesus, and possibly the children cried. But if they did cry, that did not at all turn the loving heart of Jesus away from them. His disciples said, "Send them away," and tried to interfere and keep the mothers from bringing their children. "Jesus said, Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven." (Matt. xix. 14). Why, it is just the little child spirit we have lost by the fall, so that our children are not, and we are not, as children, what we should have been.

If there is a child-heart to-day that wants our Father's blessing, that blessing which maketh rich and with which He addeth no sorrow; which blesses, which heals, wherever it comes and whatever it touches; which conquers all our foes and brings them under His feet and ours,—that heart shall be blest. "Come unto Me!" "Suffer little children. . . to come." Yes, yes, Jesus will welcome you, and not let the devil hinder you, if you will come as a little child. Jesus said to His disciples, 'Suffer them to come, don't get in their way, don't hold them back.' He called the children to Him and they came; and if there is a child-heart here to-day, it will come. The Lord make us little children, who come at once, at the call of Jesus, directly to Himself! If there is one here that has not been saved, why, this is the very birthplace. You have been born into this world, now you want to be born into the Kingdom. Come to Jesus; He

calls you on purpose that you should be born again, and know your birthright, and something of the glory of that love which has redeemed you, and has followed you all the days of your life hitherto. Yes, you shall know the grip of that hand of love that takes the little one who comes, and seats him,—where? I believe I know where it is to be. If we are little enough, if we are children enough, it is by the side of the King of glory. Some one said recently, 'Be Christs, not merely nominal Christians.' Well, beloved, you have to be very little Christs to begin with. You have to come into His hands, to let Him have you. He will make you holy, fill you with His own fulness, the fulness of God. *He* will do it, but *you* have to *let yourselves go* into His hands for it. If you do, that loving hand will seat you at His side and hold you for ever "in the light, as He is in the light;" hold you by the sweet cords of His own love, your love responding thereto; by the blessed bond of His will, your will responding to it. Is there a heart that wants to be cleansed from sin? O beloved, be the child! Let Jesus, the High Priest, have you, and He will wash you "whiter than snow." That is His blessed work, and He delights in it. Do you want to be filled with the Holy Ghost? He is the Baptizer with the Holy Ghost. Be a child; let Him place His hand upon you; it is the anointing hand, as it has been the pierced hand. He will anoint you, and then He will teach you and use you for His glory in a wonderful way. Do you want to be healed? Oh, how He loves to do it! Oh! how quickly, how instantly, how mightily, how blessedly, His love in you will take away all your diseases, all your infirmities. Already, in His infinite love, He has taken them upon Himself and borne them all in His own body, on purpose that He Himself tasting death for you, and rising again, the Lord of life and glory, may give Himself to you as your life, sweeping away your diseases, and healing you. A woman crept through the crowd and touched (as she could not grasp) the hem of His garment: instantly as Jesus was conscious that virtue had gone *out of* Him, so, doubtless, she was conscious that virtue had come *into* her, for, at that moment, the blood was stanched. So, here now, beloved, if you are little child enough to creep through the crowd, and do not mind what those say who try to hold you back, even though they be disciples, all you have to do is just to push through—you need not stand back. Jesus calls you; be a little child and run; and let Him put His hand upon you, and take you, and lift you up. He will seat you by His side, and you will be the happiest child to be found in this great London, for He will make you whole in heart as well as whole in body. Don't think you have some great thing to do. You have nothing to do, but just let *everything* go as a little child would, come to Him and let Him take you and do all; then you will be blessed.—(*Thy Healer.*)

PUTTING PUBLIC TESTS.

THERE was an irreverent and startling recklessness in the reply of a young man to a preacher. The preacher had used every means he could think of to induce the people to commit themselves to Christ and to indicate a willingness to commence a life of personal piety. Finally, in the desperation of a forlorn hope, he asked all who desired to go to heaven to rise. All in the audience rose but this young man. The preacher, moving over to the side of the altar nearest him, solemnly and pointedly enquired, "Young man, do you not desire to go to heaven?" He coolly and sneeringly replied, "Not if all that crowd is going."

We quote this singular incident to point a moral. There is just a bare possibility in our anxiety to avoid seeming to be defeated by the Devil, in our earnestness to commit people in some way to religion, and in our almost peevish impatience at their unwillingness to move, that we may throw the door so wide open, that we may mix together all classes so indiscriminately, and that we may seek to commit people on such slender and unmeaning terms, that the committal amounts to nothing and that irreverent and reckless, or thoughtful and independent people may revolt from meeting the test, or from mingling in the exercises.

Even with the utmost care, intelligence, tact, and definiteness we may fail to draw out certain classes of people, whose very independence, self-well, boldness and other like qualities would, if once converted or entirely sanctified, make them a felt-power for God and the good. Such persons can never be reached on an indiscriminate, unmeaning and trivial appeal to a desire to go to heaven. Their resistance of all such attempts to draw them into a public committal to Christianity amounts to a contempt quite as profound, if not quite so roughly and generally expressed, as was that of this young man.

We cannot but agree with the Salvation Army *War Cry*, that there is a vast difference between being "white washed" and "washed white." It is all the difference between hypocrisy and sincerity, between covered-up mortal filth and cleanness, between a thoughful and a childish committal to Conversion to Entire-Sanctification, and between salvation and damnation. God will not take "all that crowd to heaven" without a far deeper seriousness, a more heart-searching awakening, a more independent and intelligent committal to Himself and His cause, and an all-consuming desire to be "washed white."

Our revivalists and our evangelists may rely upon it, that, when congregations move *en masse*, on the very slenderest appeals to their consciousness, or to their good desires, that it will require all the after-care, wisdom, grace, and the guidance of the Holy Ghost, to prevent an almost wholesale "white-washing" process.

The movement for the promotion of Holiness especially needs the guidance of a wise head, a firm hand, a tender heart, a pure soul, a single-eyed motive, and a calm hopefulness that can bide its time in waiting for the very best results.—(*Chr. Standard.*)

JOHN B. GOUGH.

BY THEODORE L. CUYLER, D. D.

THE prince of platform-orators in our day is silenced; the most unique character in the temperance movement has gone up to his rich reward. We shall not see another John B. Gough. For his extraordinary career of usefulness—extending through almost half a century—he was trained by the most bitter and terrible of personal experiences. He had felt the sting of the adder in the intoxicating cup, and this gave a tremendous power to his warnings to young men to beware of its enchantments. When some one said to old President Nott, "What a pity Mr. Gough was not liberally educated," the Doctor's reply was: "The Almighty educated John B. Gough." Paul never could have been Paul if he had not once been Saul of Tarsus.

My intimacy with the beloved friend who is laid in his tomb to-day commenced forty-one years ago, when I was a student in the Princeton Seminary. He was in the early dawn of his splendid fame; his voice had a sweetness, a tenderness of pathos, a rich compass which hard usage well nigh destroyed long ago, and he had already prepared some of his most powerful scenic descriptions. Gough was a great dramatic performer, with much of Garrick's talent for impersonating every variety of character. He composed his own dramas, painted his own scenery with the tongue, conducted his own dialogues, and was a whole 'stock company' in himself. When he came to Princeton, and began to mumble over his first apologetic sentences before his cultured auditors, they all pitied him: but when he told the pathetic story of "Luke" and his poor bruised wife, and gave his thrilling description of the delirium-tremens, all the college professors wept like children. The brilliant Professor Dod said to me: "That man equals De Quincy, the opium-eater, in pictorial power." Within five years from that time Gough reached the zenith of his fame as an orator; in Cincinnati he had to climb by a ladder into the window of the packed church (following old Dr Lyman Beecher up the ladder) in order to reach the pulpit; in every city his name was enough to attract thousands who had never heard a syllable in favour of teetotalism before.

It was during the summer of 1845 that Mr. Gough's name suffered its only cloud; but that was speedily dispelled. While in a drug-store in New York he carelessly swallowed a glass of soda-water which an enemy had drugged, and under the poisonous influence of which he laid in a stupid debauch for several days. I never shall forget my first interview with him—at the house of Mr. George Hurlburt on Brooklyn Heights—after he was discovered in a low haunt and rescued. He lifted his head from the pillow, and gave me the whole pitable story of his unintentional fall; and his statement was entirely corroborated by the examining committee from Dr. E. N. Kirk's Boston Church, to which Mr. Gough belonged. That unhappy episode taught him a salutary lesson of caution, and he was never "caught napping" again. But the old terrible habit which was in his system like a chained tiger, was only kept in subjection by the omnipotent grace of God. He confessed to me again and again that the smell of a teaspoonful of brandy was dangerous to him, and that, unless the unseen hand of his Saviour held him fast, he would have been in the gutter forty years ago.

Mr. Gough's conversion under God was the result of his young wife's prayerful fidelity and of the preaching of Doctor Kirk. Miss Mary Whitcomb, the sweet, fair daughter of a Boylston farmer, consented to marry him, during the first year after he signed the temperance pledge in Worcester. In the summer of 1856 I visited Brother Gough at his Boylston home, to aid him in revival services which he was conducting in his own church (then without a pastor). He was supply-committee, Sunday-school superintendent, pastor, and leader of inquiry-meetings, all in himself. One evening he took me to the house of his neighbour Captain Flagg, and said to me: "Here in this house, Mary and I did our brief two or three weeks of courting. We did not talk love, but only religion, and the welfare of my soul; we prayed together every time we met, and it was such serious business that I did not even kiss her until we were married. She took me *on trust*, with three dollars in my pocket, and has been to me the best wife God ever made." When they went to Boston, Dr. Kirk received Mr. Gough into the Mount Vernon St. Church, as he many years afterward received Mr. Moody to the same communion table. It was glory enough for one minister to have been the spiritual father of John B. Gough and Dwight L. Moody. My brother's religious character was deep and devout; it was delightful to hear his fervent prayers at household-worship; he was a close student of God's Word, and wove its matchless language into the finest passages of his orations. As a preacher of the Gospel he would have surpassed Whitefield.

The hand of death has not only silenced the most eloquent advocate of our Temperance Reform, but has removed one of our most sagacious counsellors. On the platform Gough had the fire of a race-horse, and his nerves tingled with emotion to his fingers' ends. Off the platform, he was cool and clear-headed, and

had an admirable insight into the state of public sentiment the demands of the times, and the true philosophy of the Reform. He rarely committed a blunder. His speeches at Oxford and Cambridge and before vast and influential London audiences showed marvellous tact. He always appealed to the noblest instinct, and by cleaving his way into the hearts of his auditors whether peers or peasants, he was able to carry a great deal of unpopular truth in behind him. His prodigious persuasive power was attested by the great number of converts whom he won to Total Abstinence. Many years ago he showed me three large volumes, containing about 150,000 signatures to the pledge; among these were many college students, and young men exposed to the temptations of city life.

The highest proof which Mr. Gough gave of his sagacity was the methods which he employed in dealing with the monster vice of drunkenness. Abhorring the dram-shop, and denouncing as a criminal before God the mercenary wretch who deals out death for dimes, he always advocated the right of every community to close up the drinking dens by suppressive laws. He was, to the last, a consistent Prohibitionist. But he was more than this, and struck deeper down than parchments or politics. He recognized the fact that the liquor traffic, whether in the marble hotel or the vilest cellar, is the creature of the *drinking usages*. He saw clearly that to fight dram-shops, without any moral efforts to keep people from drinking intoxicants, would be as stark folly as it would be to organize a police and to build penitentiaries for thieves without ever teaching a human being that it is a sin to steal. Therefore he concentrated all his powers of argument, appeal, persuasion, and entreaty upon the one grand object to convert his auditors to *total abstinence* from intoxicants. He fought the drinking usages as uncompromisingly as Wendell Phillips fought chattle-slavery. In Great Britain the doctrine was current that, if a man was but willing to vote for Sir Wilfrid Lawson's Local Option measure, he need not put the decanter off his own table. Mr. Gough exposed the fatal inconsistency of this doctrine. Every consumer of intoxicants is a purchaser, and every purchaser is a partner in the liquor traffic. A man who has not conscience enough to forego his own wine-glass, or self-denial enough to give it up for the good of his neighbour, has no moral right to demand the suppression of houses in which his neighbours buy their tipple. Every prohibitionist is morally bound to be a personal abstainer.

As John B. Gough was the most popular and powerful advocate of the Total Abstinence Reform, his departure will be a world-wide bereavement. For over forty years his audience has been the English-speaking race in both hemispheres. When I last saw him—at the reception to Canon Farrar—his head was white and his voice husky; but the old fires were burning in his big heart. His last speech—in Philadelphia—displayed much of his early power: and the last sentence, "Young men, keep a clean record!" was rung out with much of his early power. He did not outlive himself. God's messenger met him where every true warrior may well desire to be met—in the heat of battle, with the harness on.

Among all that throng who gather to-day in the library of "Hillside," to take a last look at the familiar face, none can sorrow more than the writer of these loving lines. My associates in the great conflict with that drink-demon are fast passing away. Tyng, Greeley, Chapin, Jewett, Frelinghuysen, Wilson, Buckingham, Gerrit Smith, Barnes, and William E. Dodge have all gone up higher. And now that star which has shone so long with unclouded lustre, and which has guided so many a forlorn victim of temptation to the harbour of safety, has melted away into the light of Heaven. Farewell, beloved comrade in the warfare for God and the Right! He who drew thee out of the horrible pit, that thou mightest save others from destruction, and washed thee from the mire of sin, that thou mightest teach the vilest where to find cleansing; He who gave to thee a cup of tears, that thou mightest make many to sing for joy, has already welcomed thee to the flashing crown reserved for those "who turn many unto righteousness." *(Independent.)*

WANTED: THE BAPTISM OF FIRE.

It was declared of Christ by His great forerunner: "He shall baptize you with the Holy Ghost AND WITH FIRE." And when He had gone through His own baptism of suffering, and taken His seat in glory, our ascended Lord fulfilled the promise. He shed down the Holy Ghost upon His waiting disciples, and "cloven tongues like as of fire" rested upon every one of them. The symbol faded, but the reality remained. These weak men and women were set on fire of God, and as they went forth to testify of Jesus with a boldness and intensity that carried overwhelming conviction to the consciences of thousands of their hearers, it was apparent to all that the Baptist's prediction had been realized, and that the baptism with the Holy Ghost and with fire had indeed been given.

This is our paramount need to-day. The death like torpor in many of our churches; the enormous amount of fruitless preaching, and of labour without result that are everywhere so conspicuous, unite in declaring that before and above all things else, we need this baptism of fire. And it may be had. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." But it must be sought for and those who seek for it must understand something of what it means, and be prepared to accept all the consequences it brings. Here is too often the trouble. Many would like the shining without the burning, but it cannot be had. Wherever there is on the part of God's people a definite waiting upon Him, a distinct claiming of the promise, and an unreserved yielding to the Divine effusion, then, as surely now as at Pentecost, the answer shall come. And just as the holy fire flashed forth upon the dedicated offerings at the tabernacle and the temple, and fell on Carmel in answer to the call of Elijah, so still the souls that are wholly laid over upon the altar of God shall receive the answering response of fire. Our God is the God that answereth by fire.

And when received how does this fire operate? It is, first of all, a *refining* flame within the soul, purging it from dross and tin, revealing and consuming the evil that lurks within, and burning up the frivolity and triviality that bulk so largely in the minds of many. And, as at the notable conflagration at Ephesus, many "curious works of art" are consigned to the flames.

It next becomes a *liberating* power. When the refining fire is permitted to go through and through the soul with its searching flame, the bonds and shackles that had long held it in bondage are dissolved, and with the joyous impulse of inward freedom, there comes deliverance from the fear of man, and a glad liberty in witnessing for Jesus.

And then it becomes an *inspiring* force. The Word of God becomes a fire in the bones, so that it is impossible to remain silent. And when the inward glow finds audible utterance, it is seen that the gift of "the tongue of fire" has not been withdrawn from the Church.

It proves, too, a *consecrating* fire. The indolence and love of ease, or dread of consequences, that cripple and restrain the half-hearted ones, will shrivel up under this fervent heat, and, then filled with a Divine constraint, they are ready to spend and be spent for Christ.

And this fire will communicate itself to everything that it touches. The preacher whose soul is on fire of the Holy Ghost, will not speak to a listless audience. Men must hear when such a man speaks. The truth of God at his lips will either melt or blister the consciences on which it falls. Cutting men to the quick, it will either bring them under conviction of sin, or fill them with rage against the preacher.

The baptism of fire must be received somehow We may have it now when it shall wither up the flesh, and set the spirit "burning and shining" for God, or we can postpone it till we stand at the judgment seat of Christ, where it may turn our life-long work to a handful of ashes, and give us the experience of being saved, "Yet so as by fire."—(*The Reaper.*)

NOTES ON PREACHING.

BY REV. JAMES STALKER, M.A., KIRKCALDY.

It is a twelvemonth since an earnest and honoured evangelist (Colonel Oldham) gave us a week of meetings; but two or three impressions made by his visit have been so useful to me as a minister, and are still so vivid, that I will note them down, in the hope that they may be of use to other ministers and Christian workers.

1. I was greatly struck with the power of what theologians would call the doctrinal commonplaces, scripturally and clearly stated. The evangelist always chose a subject large in itself, such as Repentance, Justification or Sanctification. He first produced a catena of Scripture texts about it, then in his own words laid it plainly out, and lastly drove it home with clear personal application. This was all; yet it was singularly interesting, it evidently impressed the people, and the audience grew from night to night.

Among preachers is there not a shyness of these great commonplaces? We take it for granted that they are so well known to our hearers as to be stale and uninteresting, and accordingly we prefer subjects lying away from the centre, on the circumference of the circle of truth; we choose little fragments of verses for our texts, unhackneyed and piquant, and we explore the subtle and recondite angles and corners of experience. But, by so doing, we lose the momentum which belongs to a big truth and a big text, and, it may be, we miscalculate what interest the general mind.

2. The way in which the evangelist dealt with Scripture impressed me. Although singularly Scriptural in all his addresses, he was never content with merely expounding any event or experience as something which had taken place in Bible times; but always followed this up by insisting that all which was experienced then is accessible to us now: we may be converted as suddenly as the jailor of Philippi; we may be as completely filled with the Spirit as the disciples at Pentecost; we may rejoice in God as much as any psalmist; we may be as assured of possessing Christ and His salvation as St. Paul.

Is there not a danger of making the Bible a tomb in which to bury God, or a museum in which to preserve Christian experience? We often speak of the greater and more joyful religious experiences as if they were peculiar to past centuries. Abraham, or David, or Paul, may have had them, but not we. Why not we? Is God not as active in the world now as he was then? Is not the soul of man as fit for receiving divine impressions?

In recently reading over a great many reviews of Prof. Drummond's book, I was struck to see how completely many critics were baffled with this idea, that Christian experience is not merely something recorded in the Bible, and to be studied there but a great fact of our present life, which may be studied in living subjects, and is therefore as accessible to scientific investigation, as any other facts lying under present observation. Religious experience is

not fossil, or mummy, to be exhumed by antiquarian research, but a real and a great portion of the present. I once heard the late Principal Candlish, when criticising a student's discourse, in which many good things were said about the experiences of the children of Israel, but nothing whatever about our own experience, angrily exclaim, "When I hear a sermon like this, I wish the children of Israel were all at the bottom of the Red Sea."

3. The evangelist made salvation a larger and richer thing than it is ordinarily made in preaching. I mean, he offered more to those who would accept Christ than they are usually led to expect—more complete deliverance from sin, and a more uninterrupted enjoyment of peace and power in God. Perhaps he approached nearer to what is called perfectionism than I should be inclined to go; for I think the possibilities of the present imperfect state may be described in terms which actual experience cannot fulfil, but must disappoint On the other hand, is there not far more danger of belittling salvation, and letting our account of what may be hoped for in Christ become so tame and colourless that it will not attract? It is not easy to exaggerate when we are speaking of what faith, if it be simple enough, will find in Christ. When I have heard preachers restricting the salvation they have offered to sinners to pardon and little more, they have seemed to me to be like jewellers who show you a parcel of golden articles with only a single specimen displayed outside. This may be right enough for the jeweller, but it is not right for the preacher. Open out the parcel and fling down its whole wealth before the sinner—the wealth not of pardon only, but of wisdom and righteousness, and sanctification and redemption—and he will covet a salvation so magnificent, and his faith will lay hold of this wonderful Christ.—(*The Reaper.*)

NATURAL GAS AT PITTSBURGH.

THE industrial importance of the supply of natural combustible gas in Pittsburgh and its neighbourhood can scarcely be estimated and stated in figures. This gas, rising from the numerous wells, with almost explosive force, is fast displacing coal in the manufacture of iron, steel and glass, and in domestic economy.

The atmosphere of Pittsburgh is no longer heavily loaded with soot, and has become pervious to sunshine. The gas is making an industrial revolution. It has cheapened the processes and products of existing establishments, and new undertaking are multiplying by reason of the great advantages offered by the new fuel. Works long established at other places are being transferred to this more favoured region, while at the same time, bold projects for carrying the gas in large pipes to distant points are freely discussed, and the gas-producing area is being constantly extended by exploration. Yet the use of gas in the manufacture of iron and ceramic products is not new, for as early as 1872 it was utilized at Leechburg in puddling furnaces, and at the potteries of East Liverpool before 1876. One of the rolling mills at Pittsburgh introduced the gas as early as 1875.

There are now several companies organized for the purpose of drilling wells and supplying the gas in regular measured quantities to consumers. The celebrated Westinghouse well was drilled in 1884, and tapped the gas at a depth of about 1,600 feet. One alone of the companies draws its supply of gas from forty-two wells, at a distance of about twenty miles from the center of the city, and has over 335 miles of main and distributing pipes, ranging in diameter from four up to twenty-four inches. It is estimated that the amount of coal daily displaced by the gas supplied by this company is not less than 10,000 tons. One bound of gas, or about twenty-four cubic feet, is considered to be equal in heating affect to two and a quarter pounds of coal. The most economical mixture appears to be one volume of gas to eight volumes of air. The explosive mixture is one volume of gas with ten of air. So far, there have been very few accidents from explosion, and the gas is very easily managed and controlled. Its value and convenience in the house is simply indescribable, doing away with all kindling, dirt and ashes, besides giving a constant, clean fire, under perfect control.

The gas issues from the bore holes with great and varying pressure, rising sometimes as high as 750 pounds to the square inch. It escapes from the blow-off pipes with a loud roar that may often be heard for miles away. When lighted, it burns with a yellow flame, showing the presence salt, in small quantities, brought up with the gas. The many escape pipes about the city light up the heavens at night with a lurid glare, like that of burning barns.

There are already many theories of the source of this wonderful gas, and the wildest theorists are the so-called practical men. Science finds many difficulties and facts hard to reconcile with any theory. The gas comes from sandstone formations, below the oil-bearing rocks, and, by many, is supposed to follow the lines of the upward folds or anticlinal flexures of the strata; but it has been found also in the synclinal depressions.

Some believe that, owing to the enormous pressures where the gas is found, it is in a liquid form, and that it fills cavities and great connecting caverns capable of furnishing an inexhaustible supply.

There is room for a great diversity of opinion in regard to the permanence of the supply of gas. Professor Lesley, the geologist of Pennsylvania declares boldly and strongly that both oil and gas are temporary, evanescent products, sure to be exhausted and to disappear. He regards the gas as undoubtedly evolved from the petroleum, while others maintain that it is independent in origin. In this connection we must not forget that some of the great cometary masses are formed chiefly of hydrocarbon vapours.

But if the supply of this most useful gas is to give out in the course of a generation or two, consolation is found in the belief that the advantages of gaseous fuel will be so fully made known and appreciated that we shall never return to the crude and wasteful ways of burning coal, bnt realize the assertion of Siemens that gas made from coal is to be the fuel of the future.

The manufacture of plate glass in the United States has not only been stimulated but improved by the introduction of natural gas as fuel at Pittsburgh. The Pittsburgh plate-glass works at Creighton Station, are supplied with all the fuel required from a well of natural gas on the premises.

At the recent meeting of the American Institute of Mining Engineers their works were thrown open to the inspection of the members who there witnessed the operations of casting, annealing, grinding and polishing sheets of glass of the largest size. At this establishment there are two furnaces, one with twelve and one with sixteen pots, and a third with twenty pots building, and the weekly production is 17,000 square feet of polished glass.—(*Independent.*)

Miscellany.

—It is sad to see one who has attained to the years of manhood but still retains the mind of the child; whose intellect has remained passive while the body grew. How many there are who have passed sufficient years since they first entered the service of God, if properly used, to have made them strong men in Christ, but who are yet as babes in His service. Their conceptions of the divine life are no broader, their grasp of the promises is no stronger, their experience of the riches of Christianity is no deeper, than when they first began to tread the path of the righteous. When they ought to be feeding upon the strong meat of the Word, they are subsisting upon milk, and that in as diluted a state as they possibly can obtain it. When they ought to be planning great things for the advancement of the cause of the Redeemer, they can scarcely decide to take a step in advance. Poor, puny babes, the objects of pity, rather than of admiration and trust!—*Pittsburgh Christian Advocate.*

—Napoleon III.—In 1843, when Louis Napoleon was imprisoned at Ham, he published some striking remarks on the government of Louis Phillppe, which contained the following sentences: "Some years ago there was in the United States a man called Sam Patch, who went into the following trade: he constructed, with a great deal of art, a scaffolding above the falls of Niagara, and after having raised a heavy contribution from the immense crowd assembled from the whole neighbourhood to see him, he mounted majestically to his platform, and then threw himself headlong into the boiling waves at the foot of the cataract. He repeated this perilous experiment several times, till at last he was swallowed up by a whirlpool. Alas! there are some governments whose appearances on the scene of the world are in every respect analogous to that of the American juggler; their history is summed up in these words: 'Fearful scaffolding, terrible fall!' On a few stakes planted in the ground they raise a shapeless building, composed of fragments and bits borrowed from the ruins of the past: and when their task is finished, their bastard building, without utility, as it is without foundations, has only served to throw them headlong from a greater height into the abyss. What this amounts to is that *raising a scaffolding* is not *building*. To appeal to the vulgar passions of the mob, is not to govern. One cannot build solidly except upon the rock." It seems hardly possible that the man who uttered these wise observations should have subsequently enacted the career that he did in France for eighteen years. His irony fits his own case vastly better than that of Louis Philippe, and is a striking illustration of the adage "It is much easier to preach than to practice."

—A Philadelphia correspondent on John B. Gough: The most touching thing in his last lecture in the Academy on that Friday evening was the account of his two farewells to England. After a series of lectures in London and elsewhere in Britain, a rousing farewell meeting was held in Exeter Hall, at which a Bible with golden clasps was presented to him by those who had been induced to sign the pledge. He said that when the presentation was made he was at an utter non-plus for a response. A world of people was looking on full of expectation. In the midst of his embarrassment the scene came to his mind of his first departure from England, as a penniless boy to seek his fortunes in the new world. He began to tell the story: A Bible, a little Bible, was given him by his mother, and he recited the record on the fly-leaf; with that came a flood of recollection of his poverty, sin, and misery; his mother's woes, and her burial in the Potter's Field, and he said to himself, "John, you are going to break down." His lip began to quiver, the audience saw his embarrassment, and some one on the platform shouted "Three cheers for Mr. Gough" and up went the cheers till the roof rang again, and this finished him. He dropped on his knees and cried in a convulsion of sobs, while all the great audience joined in the weeping.

TELEGRAPHIC NEWS.

Athens, April 23rd: Latest advices received from the Frontier state that shots have been exchanged between the Greek and Turkish

outposts. No casualties have, however, taken place.—The shots that were exchanged between the Greek and the Turkish outposts were owing to a misunderstanding, and both sides have since apologised.

London, 23rd: Lord Selborne has written a letter, in which he condemns Mr. Gladstone's Home Rule and Land Purchase Bills.

Brindisi, 23rd: The cholera, here, so far shows no signs of spreading, and the mortality from it is very small.

Washington, 23rd: President Cleveland, in a message to Congress, deals exhaustively with the strike question, and recommends the creation of a Government Commission to settle the strikes which now prevail in the United States. President Cleveland believes that the strikes are largely due to the grasping exactions of employers.

Paris, 24th: The French Government, prior to the despatch of the ultimatum by the British Government to Athens, made strong representation to Greece accompanied by expressions of friendship, urging her to conform to the wishes of the Powers and disarm.

Aden, 25th: The whole of the members of the Italian Commission and scientific expedition, which started from Zeila, on the Somali Coast, on the 27th March, under the command of Count Perro, have been treacherously murdered by the Emir Abdallabi at Harar. Further particulars received from the Somali country state all the Europeans at Harrar have been massacred by the Emir. The natives have been for a long time watching the movements of the Europeans with suspicion owing to the rumoured intention of the Italians to occupy Zoula, but which was renounced owing to the declaration of the French Government of establishing its rights over the Bay of Adulis, which have existed since the year 1859.

Athens, 25th: Four British ironclads, detached from the Mediterranean Squadron, and three war vessels, belonging to Austria, Germany and Italy, respectively, are now anchored off the Piræus.

London, 25th: The Amendment of Sir Roper Lethbridge that no inquiry into the government of India would be satisfactory without independent local investigation, which was withdrawn in favour of Lord Randolph Churchill's amendment on the same subject, will remain on the notice paper of the House.—The Government has withdrawn the names of Lord Randolph Churchill, Lord George Hamilton, Sir James Fergusson and Mr. Blake from the list of the Select Committee of Inquiry into the Government of India, and added that of Mr. James O'Kelly, member for Roscommon. —The debate on the motion is fixed for the 6th May.—It is positively stated that the Greek Government, in consequence of the strong representations made by France, has consented to disarm.

London, 26th: It is positively stated that the Greek Government, in consequence of the strong representations made by France has consented to disarm.

Athens, 27th: The *ultimatum* from all the Great Powers, except France, was delivered yesterday evening to the Greek Premier and Minister for Foreign Affairs, M. Delyannis.—It requires formal assurances from the Greek Government that orders for the disarmament of the Army and Navy be given within a week from the receipt of the *ultimatum*.—(Evening.) —A Royal decree has been issued disbanding two classes of the Greek Reserves.—The combined squadrons have returned to the Piræus.

Cairo, 27th: With reference to the points raised by the Turkish High Commissioner regarding the frontier of Upper Egypt and the re-organization of the Egyptian Army to which only native officers should be appointed to the chief commands, the British Government has requested Sir H. Drummond Wolff to invite Ahmed Mukhtar Pasha to modify the proposals as follows:—The frontier of Upper Egypt not to extend beyond Wady Halfa — The Egyptian Army shall not exceed 12,000 men.—The post of Sirdar of the Egyptian Army, now filled by Sir Evelyn Wood, should be retained, as well as the British officers.

Athens, 28th: M. Delyannis, replying to a deputation which waited on him to-day, said that the Greek Government had accepted the mediation of France conditional upon the early settlement of the Greek claims, and he added that Greece would defy the Powers and declare war unless her claims were satisfied.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED.

Mr. Editor,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition. What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, I first became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels as well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and collapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his sympathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me.

F. T. W.

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For Venice—Mr and Mrs J W Fordham. Mr and Mrs Glazier, Mr and Mrs F W Stevens, and Mr Alfred King.

For Suez—Mr S Mills, and Mr McConnell.

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